

# HAGAGA.

"Ze gagdishim lth azeplth Am laui; dum zina laut, ni dum gi ama-daluges Jehovah."

PSALM cxviii 19.

No. 2.] SEPTEMBER 1, 1893.

AIYANSH, NASS RIVER, B.C.

## NOTES & COMMENTS.

OWING to enforced absence from home during the months of July and August I have not been able to issue the HAGAGA for that period. With the present September number, however, I hope, D.V., to begin an uninterrupted series of some length.

A LOVER of fine scenery makes inquiries as to the possibility and desirability of extending an excursion from VICTORIA up the Skeena, as a change from, or an addition to the usual ALASKAN tour.

I have never been up the Skeena, but if the scenery of that river at all resembles that of the Nass there can be no question about the desirability. There is nothing on the C.P.R. to excel our northern river scenery.

Travelling by canoe is of course out of the question, but there lies a splendid possibility in the H.B.Co's steamer CALEDONIA which, if lengthened a little, would afford ample accommodation for a limited number of tourists, besides improving the freight capacity of the vessel and lessening her draught. The trip to Skeena Forks occupies three days in going, and one in returning; but the Nass could be done in half that time.

A more delightful change from the monotony of coast travelling cannot well be imagined than that of ploughing the rushing waters of some picturesque canon; forging through the roaring torrent of the rapids; breasting the musical ripple of the shallows; putting out a towing line and winching ahead; or backing down some foaming, whirling abyss. Immediately around one the mountains tower up to heaven ruggedly grand, displaying a profusion of bluish glaciers, hoary peaks, mossy scarps rich in every shade of brown and green, weather-worn battlements, sparkling cascades, and fir-clad slopes: while in the distance other eternal hills are etherealised in the clearest of heavenly blue. Yes, a trip up the Skeena or the Nass would be charming.

RUSKIN says that, "Mountains are the beginning and the end of all natural scenery."

THE first CALEDONIA Diocesan Conference was held at Metlakatlah on Wednesday July 18th and two following days, presided over by the Bishop of the diocese. Some very helpful and interesting papers were read on subjects connected with the work. The importance of a gathering such as this lies chiefly in the opportunity it affords the clergy of exchanging views, and comparing notes on the various phases of development in their work, as well as providing them with a season of spiritual refreshing, from which they return to their labours strengthened and encouraged. In another column will be found a short report of the proceedings.

PORT SIMPSON is to be congratulated on its approaching acquisition of an English church. I have seen the plans, and viewed the site, and am quite convinced that, in the hands of Mr. Geo. Willisroft (who has the contract), the Port Simpson church will be made a shapely and substantial edifice. In Rev. Temple Pyemont our neighbours have found a pastor full of quiet energy and warm spiritual sympathy, whose return to the "old country" next spring will be regarded by them with unfeigned regret. Doubtless, the Society for the Propagation of the Gospel, whose province it is to minister to infant colonial communities such as this, will appoint a suitable man to take up the work where Mr. Pyemont lays it down.

EVERY advance at Port Simpson is worthy of notice; for, given the growth of the Province (and that is assured), there is certainly a future before it. It may indeed turn out to have a peculiar advantage over other more aspiring townships of BRITISH COLUMBIA; for if the contemplated railway from the STATES to ALASKA be carried through B.C., there will no doubt be extended a branch line from the region of Stewart's Lake via Hazelton to Simpson. The geographical position and natural endowment of Port Simpson are sufficient warrant for this assumption. Adm. Seymour and other eminent authorities consider it to have *the best harbor*

*in the world*, needing only the erection of a breakwater (a lighthouse would do) on the reef at the western entrance to make it perfect. Moreover it is *1.100 miles nearer CHINA* than any port of commerce further south: vessels leaving San Francisco for that country usually seek to sight the Aleutian Islands, off Simpson, before starting out across the Pacific!

The latest addition to the missionary staff of this diocese is the Rev. W. Hogan who arrived here in June last, to whom with Mrs. Hogan we extend a most hearty welcome. Long may they remain! Though last in the field Mr. Hogan is by no means the least, for he is over 6 ft. 2 in. in height, and of the right grit for this country. He pulled a large ship's boat single-handed from Kincolith to Simpson, a distance of 35 miles, in 18 hours, in bad weather, with only one rest for a meal on the way. This meal was I believe cooked in the boat under difficulties occasioned by stress of weather, and it is commonly reported that the porridge was stirred with an umbrella. The porridge was no doubt taken *cum grano salis*, but friends had better take the umbrella *cum bonâ veniâ*.

The Rev. R. W. & Mrs. Gurd have proceeded to England on furlough. Before leaving they received, I am told, a very gratifying expression (in the shape of an illuminated address and purse containing 300 dols.) of the esteem in which they are held by the residents of CLAXTON on the Skeena, where Mr. Gurd has just completed the erection of a very pretty church.

HEATHENISM dies hard! It is truly wonderful with what tenacity our Christian Indians hold on to the old heathen custom of feasting, a custom which is bound to ruin all those who retain it. Nobody would object to a feast in moderation, but to go in for inviting the tribes of a district *en masse* is vanity and folly, while the flattery dished up thereat so demoralises the recipients of it as to render them incapable of appreciating the principle of self-denial insisted upon in the Gospel. Every true friend of the Indian should discourage these feasts.



## THE INDIAN SPOILED.

"Christianity and Civilisation have spoiled the Indian."

THE frequency with which this charge is levelled against the work of our Missions entitles it to a little consideration. I assume it to be made in all sincerity; that there is no animus at the back of it; and that those who make it know all about the Indians of pre-missionary days, and have arrived at such a conclusion as they would arrive at the total of a column of money,—by "putting two and two together." Now, what we wish to know is this, What evil ways, what bloody deeds have our Christian Indians added to those of their heathen fathers that they should be accounted worse?

We all know that the Anglo-Saxon schoolboy generally knows more than the master, and better than the Prime Minister; but he grows into a good man for all that. And it may be that the same ridiculous conceit and assumption belong to the Indian also when he becomes a schoolboy, and make him appear *spoiled* in the estimation of those who regard him not with sympathy. On the other hand the heathen Indian puts on no airs; he knows nothing, he pretends nothing, and is therefore apparently more humble and less independent than the Christian in his relations with the White man, hence this fatuous idea that he is a better man; and this I conceive to be the sole ground of the objection.

But it may be that I have quite missed the real point of the complaint. It dawns upon me that after all the lament may be true. Christianity and Civilisation are almost one and the same in the eyes of the Indian: in every White man he sees a Christian. Is it therefore to be wondered at that, having met with so many poor specimens of Christianity, the Indian himself, as a Christian, should be somewhat *spoiled*?

Then again, I look at the word SPOIL and I see it means *to cause decay*, or *to corrupt &c.* I look around me and behold evidences of *spoliation* on every hand:—the unfortunate creature of sale returned from VICTORIA to die,—to die racked in body with the cough of consumption and poisoned with Syphilis, cast aside by her lovers to die and be —(?)—; while year in and year out the missionary cares for, and tends these castaways, hoping to heal their bodies and to save their souls. But enough! if the Indian has been *spoiled* I want to know right here, *WHO are the spoilers?*

Ed.

FIRST  
CALEDONIA DIOCESAN  
CONFERENCE.

## REPORT OF PROCEEDINGS.

ON Wednesday, Augt 16-th, the first Diocesan Conference was convened at Metlakatlah, presided over by his lordship the Bishop of the diocese. The following clergy and missionaries were present:— Archdeacon Collison of Kincolith; the Revs. C. Quinney of Port Essington, F.L. Stephenson of Kitkatlah, W. Hogan of Metlakatlah, J. B. McCullagh of Ai-yansh, and Dr. Ardagh of Metlakatlah. The Revs. Gurd, Keen, Field, Pyemont, and Price were unavoidably absent. Mrs. Ridley and several lady missionaries graced the Conference room with their presence.

At 7 a.m. members met in the chapel for devotion, and to hear a Bible reading by the Bishop. The Conference began at 10 a.m. when the chair was taken by his lordship, and prayer offered by the Archdeacon, the Secretary, the Rev. F. L. Stephenson, reading a portion of Scripture. Then came the Bishop's address, clear, searching, and deeply spiritual. The facts and statistics given were very important and encouraging. Insisting upon the pursuit of personal holiness his lordship's sentences forcibly reminded me of Dr. Pierson's speech at Mr. Wigram's C.M.S. breakfast in London a year ago.

Archdeacon Collison followed with his valuable paper on the North Pacific Mission. His reminiscences took us back 20 years ago, making us new arrivals feel that, the place in which the lines have fallen to us has become much pleasanter since then. That the Archdeacon is the real Pioneer of this Mission there can be no doubt; and it is with no small pleasure and satisfaction that we still find him among us.

At the afternoon meeting papers were read by the Revs. McCullagh and Stephenson. The former dealt with the Position and Use of the Vernacular in Missionary Work; approaching his subject by first considering the Objective and Intention of the Work, and the Missionary's relation to the same, and concluded by advocating a more systematic cultivation and use of the vernacular as the only present, and most effective means of enlightening the Indian.

Mr. Stephenson's paper, on the Instruction of Catechumens and Adult Christians, was listened to with great interest. His remarks were very practical as he sketched the outline of a double system of Catechetical Instruction based upon The Lord's Pray-

er, the Decalogue, Creed, and Church Catechism, We hope Mr. Stephenson will soon be able to let us have the benefit of his Catechism in printed form. After the reading of each paper the subject treated of was freely, and profitably discussed.

(Augt. 17-th) The 2nd day's Conference began with devotional meeting, and Bible reading by Rev. W. Hogan, at 7 a.m. At 10 o'clock, when the members reassembled, a paper was read by Mr. Hogan which united the remote past with the present of the Irish Church. This paper, entitled The Ancient Church of Ireland a Missionary Church, was remarkable for its historical research, close reasoning and warmth of feeling. That it was much appreciated goes without saying; for four of the members were Irish. The Archdeacon then favoured us with another paper, which was timely and helpful, the subject being Church Discipline. At 2 p.m.

## A PUBLIC MISSIONARY MEETING

was held in the chapel-school, at which all the European residents were present. The Bishop occupied the chair, and the following addressed the meeting:— Archdeacon Collison, the Revs. Quinney, McCullagh, and Hogan. The meeting lasted over two hours, the interest in the speeches being fully sustained to the end.

In the evening the Bishop and Mrs. Ridley entertained the members of the Conference at dinner.

On Friday morning all met together for the last time at early Communion where, humbly commemorating our blessed Lord's Cross and Passion, and the great benefits we have received thereby, we brought our first Diocesan Conference to a close with the beautiful words of *Gloria in excelsis*, and the blessing of PEACE.

J. B. McC.

## THE SALVATION ARMY.

## WHO IS HOAXING IT?

"OVER 1,000 Indians on the NASS are in with the ARMY." Such is the announcement made, I am told, in a recent letter to the WAR CRY. The Indian population must have wonderfully increased of late! for there are only about 413 Christians on the NASS altogether; and the heathen are unbelievers still. We are hence anxious to know where the THOUSAND SALVATIONISTS are. At Kincolith there are about 250 inhabitants, and none of them belong to the Army. There may be, however, 30 or 40 there who take an interest in open-air evangelistic work: one of these may have ordered some Salvation Hymn Books for the sake of the marching tunes, but their work (if it may be so styled) is entirely in connection with their own church; and I think they are called, THE CHURCH AMBULANCE GUILD.

At GREENVILLE there are about 67 inhabitants. [men, women & children] some of whom affect the red cap-band and jersey, but they call themselves THE BAND OF WORKERS, and are Methodists.

At AIYANSH there are nearly 90 inhabitants. They have THE GUILD OF THE RED CROSS, which was instituted among them (banner and all) before the *Salvtn Army* came to B.C. All the other Indians on the NASS are heathen. So much then for the veracity of *Whom?*



## THE BURNING OF KINCOLITH.

*ON Sunday, Sept. 3rd. the village of KINCOLITH on the NASS was almost completely destroyed by fire: 25 houses and the new Church reduced to ashes!*

LETTER FROM ARCHDEACON COLLISON.

Sunday was a day of trial here. A fire which broke out in a back house spread rapidly from house to house until it caught our beloved church. Burning shingles and embers, blown by the wind, fell in showers on the roof of the doomed building, setting fire to it in several places at once. I never felt so powerless in my life, the long ladder which had been made for the church having been partly consumed before the fire reached the building. Finding there was no possibility of saving the church I set about removing what I could. Mrs. Collison had already succeeded in getting out the Communion Table-cover, Bishop's chair, kneeling stools, carpets, prayer desk and seat, lectern, and font, rolling the latter out, as it was too heavy to carry. With the exception of a few all the people had fled to save their own effects. Albt. Welsh helped me to carry out 11 seats and 1 standard for books. I then attempted to cut out a window, but finding there was not sufficient time for that I cut out the folding doors with their hinges instead. Making a final rush to save another seat I was beaten back almost suffocated by the blaze and smoke. As I ran out the flames were shooting up the spire; and knowing no more could be done there I ran to the salvation of the mission-house, scorched as I ran by heat from the burning houses: the whole row, from the church to Frdk. Allen's house, was in flames. Calling on those who live beyond the mission house, 5 of whom eventually responded, we began to pull down Philip's house, the nearer of two which still stood unscathed between our house and the conflagration. We had pulled down half the house when the further one was ablaze; and being a two-storey house the heat was intense. Running to the beach, where the women had placed all our things out of the mission-house, I seized some blankets steeped them in water and hung them over the most exposed parts of the building after which we poured on water, with which the women

kept us supplied, now on the flames from F's house, now on Philip's. To make matters worse F's back house, in which his grease boxes were, was soon in a blaze. I need not tell you how grease burns, it literally scorched me, and I fell fainting to the earth. Mrs. Collison and our Indian helpers threw cold water on me, and I drank a quantity of salt water by mistake. My renewed efforts were eventually rewarded with success, the mission-house was saved! But when I saw the way in which the contents were damaged, having been thrown out of the windows and over the strand, it hardly seemed worth all the trouble. Yet, again, I felt, as Mrs. Collison reminded me, that with the mission-house we had saved 8 houses and the old church. Thank God not a life was lost, but some 25 dwellings and the new church, besides all the back houses, were destroyed: only the two ends of the village remain standing. More than half of our men were absent hence our weakness and loss.

At midnight the people gathered round the glowing embers of the church for prayer, when I addressed them from ISAIAH lxiv 11-12.

W. H. Collison.

### KINCOLITH RELIEF FUND.

The Archdeacon's letter describes a calamity which never fails to elicit the practical sympathy of the English-speaking race. The majority of the people are homeless. Something must be done for them before the winter. The Domn. Government will no doubt render some assistance; but help must come from other sources to make the relief really felt. In this remote corner of the Province it takes a long time to communicate with each other. In the present case to call a public meeting and appoint a Committee would be an impossibility: I therefore venture to nominate as a Committee the following:- C. Todd Esqr., Ven. Archdeacon Collison, and myself.

Subscriptions may be paid into the Bank of B. C. or sent direct to the Archdn., and will be acknowledged in this paper.

SUBSCRIPTIONS RECEIVED.		
NAMES.	dols.	cts.
Rev. J.B. & Mrs. McCullagh,	15	00
Mr. R. Smith	5	00
Chief Abraham and Wife	3	00
Mr. G. Gogag	2	00
A. Derrick and Wife	3	00
B. Williams and Wife	3	00
P. Ward and family	1	75
M. Frost and Wife	2	00
Ltheuk and Wife	2	00
I. Wright	1	00
S. Allen & wife, Kate & Annie	3	50
Smaller sums	1	25
<b>TOTAL.</b>	<b>42</b>	<b>50</b>

### MISSION NOTES.

**METLAKATLAH:-** The Bishop and Mrs. Ridley have, I believe, gone East for a short time. The Rev. W. Hogan and Dr. Ardagh are in charge of the station during the Bishop's absence.

**KITKATLA:-** The Rev. F. L. Stephenson is being happily assisted in his work at this station by his brother.

**GITWINGA:-** The Rev. A. E. and Mrs. Price are expected back from England this Autumn to resume their labours at this place.

**ALERT BAY (Diocese of Columbia):-** The Rev. A. J. and Mrs. Hall are at present in England on leave of absence, and Mr. Corker is in charge of the station.

**AIYANSH:-** Day school was recommenced this month with 19 children on the books.

The saw mill is working very well and the old bark-roofed huts are fast giving place to pretty cottages and substantial dwelling houses.

With the autumnal freshet the Indians hope to raft down a large quantity of logs for the church which is to be begun this winter.

### THE SALMON CANNERIES.

Very few of the Canneries were able to put up a full pack this year. But this was not so much owing to scarcity of salmon as to the clearness of the water incidental to a cool summer; it was frequently noticed that the fish saw the nets and evaded them.

**THE SKEENA CANNING Co. (R. Cunningham & Son.)** did fairly well, putting up over 8,000 cases.

**THE STANDARD (Rihet & Co.)** fished 40 boats, and closed with a  $\frac{3}{4}$  pack.

**THE CASCADE (Rihet & Co.)**, on the Nass, put up a  $\frac{1}{3}$  pack, which was the same at the other two canneries.

The Japs have earned a good name as fishermen; some say they are better than the Whites, others class them second. As to the native fishermen I am informed that if they do not fish better in future, and give less trouble to their employers, they will be superseded entirely in a year or two.

*NOTE. Owing to want of space, and an insufficient supply of type, I am unable to issue a Scripture subject in the vernacular in this number.*



## "THE HAGAGA."

In answer to certain queries I wish to state that:—THE HAGAGA is edited, printed, and published by the Revd. J. B. McCullagh, Aiyanish, Nass River. The title is a Nishga word derived from, *-Ha*, *instrumental prefix*, and *gag*, *to open*, with *a*, *substantive-forming suffix*, THE KEY. The intention is to publish monthly, but the measure of support received will determine as to whether it shall be quarterly or monthly. Of necessity the circulation is, for the present, free; the expenses being defrayed by voluntary subscriptions. The expenses are represented by 3 Ps, i.e., the *Plant*, *Paper*, and *Postage*. 300 dols more must be expended on the first P, in order to make it *sufficient* and *efficient*, while about 15 dols, per each edition, will be required also.

I look to local friends for this help, and trust their response will enable me improve THE HAGAGA in the best interests of this particular part of the Province. The following contributions have been received towards this object:—

	dols	cts.
C. W. D. Clifford, Esqr.	5	00
G. Williscroft, , ,	5	00
E. Donoghue, , ,	5	00

N. B. I shall always be glad to get news relating to the district, such as, Mission news; Personal items; Commercial intelligence; and Industrial notes &c.

Notices and Advertisements may be inserted in The Hagaga at the usual newspaper rates.

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